

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOLUME XXXVII.

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KINGDOM BRIEFS

Armagedon, with the letters re-arranged, spells an armed God.

Jesus turned and said, "Get thee behind me, Satan." Some people say the words, but stand and look straight at him.

By the resignation of A. T. Coleman, the churches at Bethel, Ebenezer, Hickory Grove and Looxahoma become pastorless. They are in Coldwater Association.

On December 25th, the youngest daughter of Rev. and Mrs. H. C. Roberts, of Biloxi, was married to Mr. Jas. Floyd Bradford. May Christmas joys last perennially.

Enlistment Missionary Zeno Wall has been on the coast in special services at Moss Point, Pascagoula, Ocean Springs, Biloxi, Bay St. Louis and Long Beach. He was assisted by Pastors Stone and Gillon.

The recent General Association of Kentucky decided to establish an orphans' home. There is already one owned by Louisville Baptists. They might take a leaf out of Mississippi's experience and get a farm.

The Mission Board of Georgia is called upon to elect a new secretary. The Index pleads strongly and sensibly for a reduction in the salary paid to the next man, saying that \$2,500 or \$3,000 is enough in times like this when most other people have to live on less. The argument is made that a reduction will increase the contributions to missions.

The faith of the church at Prentiss, like that at Rome, is spoken of through all the world as the following from the New York Examiner will show: "There is a sensible church down in Mississippi. Perhaps there are many, but to one of them we call special attention. This church sends its State denominational paper to every family in the congregation and pays the subscription price out of the church treasury. Many local church and denominational problems would be solved if every Baptist family could have the reading of a thorough-going denominational paper."

The South Carolina Convention also worked on the problem of efficiency. They concluded to hold a five-days' session, beginning Friday night. The order of business provides a day for missions, a day for education, a day for charities in which is included religious literature. Surely some day brethren will recognize the proper place of religious literature. The order of these subjects shall rotate from year to year, both as to the day on which they come and the hour of the day. The convention sermon is to be on Sunday morning and Sunday night is given to a mass meeting. The officers are to be elected at the close rather than the opening of the session. The nominating committee which names members of the boards, is to consist of one member from each association. The proposal to have one mission board to look after all missions as in Mississippi was deferred a year. All the states are thinking on these problems.

Has your church paid up the pastor for the year 1914? There are perhaps more pastors suffering today from short collections in the churches than for many years. They are an uncomplaining group of men, but with some of them the condition is serious, as they find it difficult to meet their obligations. The churches ought to see to it that the good name of the pastor and the church does not suffer in this time of trial.

Welcome, New Year!

Welcome to thee, thou new born Year!
We turn us from beside the bier
Of Him who's passed beyond our ken—
Without whose life thou hadst not been—
To welcome thee, who'rt come to reign
Upon his throne. Our hearts refrain
From sigh, or tear, or requiem ring:
"The King is dead. Long live the King."

Thou bringest much of joy, New Year;
Young hearts elate with Hope find cheer,
In thoughts of days thou wilt unfold;
In thoughts of gifts thy hands may hold.
And aged ones, whose steps are slow,
Smile on thy face, while Mem'ry's low
Sweet voice recalls, as tale that's told,
The New Years spent in days of old.

Thou bringest much of woe, New Year;
The orphan's wail, the widow's tear,
The bugle call on battlefield;
The hellish heart that will not yield
To voice of Peace—all these will claim,
That part of thee that men call Fame!
The record of thy written page,
Is penned in blood for coming Age!

But bring us what thou wilt, New Year,
We bid thee right good welcome here.
Thine hour has come; thy tasks await;
Thou wilt fulfill thine own estate;
And we accept thy royal sway;
Thy mandates issued day by day;
For bring thou woe, or bring thou cheer,
"Our times are in His hands," New Year.

—MARGARET McRAE LACKEY.

The recent North Carolina Convention created a board of education with the purpose of putting education on the budget for benevolent contributions on a par with missions. Ministerial education is looked after by this board. They are to standardize the schools, that is decide upon the required course of study. All administrative matters are left to the trustees of the schools, the board of education only acting in an advisory capacity. The board is authorized to elect an executive secretary and entrusted with the task of raising money for the schools. The annual reports of the schools are to be made to the convention through the education board, which is located at Durham.

The series of articles now running in The Record by Dr. G. S. Dobbins are of unusual interest and value as they are the result of years of study and experience by a man of exceptional ability. What he says about The Baptist Record as a vital denominational asset ought to have a wide and careful reading.

The church at Mt. Olive secures as pastor Brother Orrick, of Texas.

Dr. C. W. Daniel, pastor in Atlanta, was elected missionary secretary by the Georgia Convention Board. He has declined.

Z. T. Sullivan resigns at Jones Bayou and Rolling Fork, and would prefer work nearer Clinton. These churches will try to locate a man in their midst.

North Carolina Baptists have put on a campaign for 10,000 new subscribers to their State paper between now and the meeting of the Southern Baptist Convention.

Dr. Gambrell in his editorial on "Open Communion" hits the nail on the head. It is a clear statement of a great truth and we propose to give it to The Record readers.

Brother I. N. Bush writes that he has taken the paper from its beginning, nearly forty years ago, and regards it as a necessity. He proves his loyalty in a substantial way.

The Church Peace Union, founded by Andrew Carnegie, has expressed to President Wilson in strong terms their approval of his attitude against large national armament.

The Watchman-Examiner says a first-class religious paper cannot be published for less than three dollars a year. The trouble is that somebody else than the subscriber has to foot the bills.

Prof. Jas. Stalker writes in the Baptist World of the present war: "Great Britain has never had such an army for intelligence and character, since the Ironsides of Cromwell. Half even of our divinity students have quitted their studies to go to the front."

Editor J. B. Gambrell, in the Baptist Standard, draws some good lessons from the way the Baptists in North Mississippi have grown by putting emphasis on evangelizing, indoctrinating and educating, this being the order proper logically and chronologically and of course Scripturally. It is even so, as many will testify from personal experience.

One idea that has been put forward by the advocates of the former policy in missions is thoroughly exploded by the European war, and that is, that education in itself is an effective evangelizing agency. The war has revealed the most educated men in Europe adopting absolutely illogical as well as un-Christian ideas as to the relations and rightfulness of war. In spite of their education their ideas of morality are confused and wrong. There has been some movement in our own denomination to favor a policy of abandonment of evangelization for one of wider education. But in the logic of the war it cannot lift its head. The war has shown that what the world needs is not more education and culture, nor even a more perfectly organized Christianity, but more and yet more of the simple gospel of love to God and love to men.—Watchman-Examiner.

THE BAPTIST RECORD A VITAL DENOMINATIONAL ASSET

By G. S. DOBBINS, Th. D.

II.

THE FIELD AND THE FUNCTIONS.

Having noted the Baptist debt to the press, the part The Record has played in our denomination's progress, and the almost unlimited usefulness which has been opened up for it under the present management, we turn to a brief consideration of the field and the functions of the paper.

The Field—the State.

The field is at least State-wide. There is no reason why the influence of The Record should be confined to the State in which it is published, and, in fact, such is not the case. But as conditions now exist within the bounds of the Southern Baptist Convention the average Baptist paper is shut up very largely to a State-wide circulation. As the new South emerged from the ashes of the old, the tendency was necessarily towards the strengthening of the State organizations and the centralizing of responsibility in specially-created boards. With a rural population, and having no great urban centers as in the North and East, Southern Baptists have found that a State paper, representing their conventions and boards, an indispensable adjunct to the organized work.

Yet, granting this limitation, the field becomes one of immense possibilities. Few preachers address congregations averaging more than 500 weekly, while The Record now reaches 8,000 subscribers, and granting that each paper is read by at least two persons, appeals to not less than 16,000 of the most intelligent Baptists of Mississippi! What a responsibility! What a force for good or ill! Every Baptist that reads its pages may be made a more efficient, more active, more consecrated, more liberal worker in the kingdom. Every pastor, if the paper measures up to its responsibility, will have in it an active, energetic assistant visiting the homes of his people fifty-two times a year. Every agent of the denomination, without leaving his office, may send forth his appeals to every nook and corner of the State. Every church may be kept in touch with every other church, and every pastor with every other pastor, thus cementing the bond of fellowship. If, on the other hand, the paper be in the hands of incompetent men, or men of narrow and selfish purposes, think of the irreparable hurt that would come to every interest of the denomination! Seeds of discord and suspicion would be sown; error disseminated or allowed to run riot, unheeded and unchecked; leaders and people estranged; and the cause of Christ hindered beyond calculation. Surely, no agency of the kingdom in our State has a greater opportunity or a greater responsibility than has The Baptist Record.

The Sphere—Religion.

The sphere of The Record is, definitely and avowedly, religion. More definitely, it is religion from the Baptist or New Testament viewpoint. Still more definitely, it is religion from the Baptist viewpoint as shaped and colored and given expression by local conditions within the State. As its editor so clearly recognizes, it must stay in its field, faithfully reflecting the life and thought of the people to whom it appeals for hearing and support, else it will never grip vitally the hearts of its readers.

The sphere of The Record is religion; and it will do well to stay within that sphere. But this is not to circumscribe and limit its field in such a way as to impoverish and narrow.

Rather will there be opened up for it the richest realm in the whole range of thought and activity. The old idea of the world once found significant expression in the division of the paper into two departments, one "religious," the other "secular." Gradually this conception has been discarded as narrow and misleading. Men are coming to see that the whole of life has religious significance. To say, therefore, that the sphere of the religious paper is religion is not to exclude any great section of human interest, but to include every department of life and thought. If there be a Christian view of the world that is in any wise adequate, the field of the Baptist journal is inevitably enlarged to include the dealing with every event and every interest that is vital to the welfare of the human race, and therefore of consequence to the progress of the kingdom of God.

The Province—the Home.

As the editor looks out over his field, realizing its peculiarities and being thoroughly acquainted with its needs, possessed of a kingdom consciousness and an adequate Christian view of the world—as he thus faces his unseen and for the most part personally unknown readers, to whom is he to address himself chiefly? Whom shall he, for the most part, keep in mind? The theological watch-dogs who are quick to detect or suspect a lapse in orthodoxy? The preachers who are on the lookout for sermon material? The agents of the organized work? The "busy pastor?"

Possibly all of these will be present in the fringe of consciousness, and one or the other brought to the focus of attention as occasion may require. It seems to me, however, that the province of the Baptist paper is primarily the home, and that the interests of the average family, as the social group unit, ought constantly to occupy the focus of attention. Four institutions in our Southland exert the most powerful formative influence upon the life of every individual, namely, the home, the church, the school, the press. Let the home fail, and there is failure at every point. Whatever strengthens the home elevates and ennoble all else. The modern Mississippi home is at once the hope and the despair of the preacher and teacher. He who gives true aid at this point through his paper will have fulfilled the editor's highest and noblest duty.

What, then, is the field of The Record? It is the State of Mississippi first, and after that the world. It is the whole of life, interpreted in terms of the kingdom of God and addressed primarily to Baptist readers who rightfully belong to a home circle, that the building up of Christian home life may strengthen the church, the school, and the press for their common task of hastening the coming of the day when it shall be true that the kingdom of the world is become the kingdom of our Lord and of His Christ.

THE FUNCTIONS.

One of the fundamental laws of organic development is the specialization of function. When life appears and progress begins, then certain functions begin to be assigned to specific organs, that the work of the whole may be carried on more perfectly. Among the many departments of labor in the kingdom, religious journalism, as we have seen, takes a high and important place. Of the mighty instruments used of God in carrying out His purpose, few have greater potentialities than the modern Baptist newspaper.

Fundamental Functions.

In the genesis of Baptist journalism we have seen that the tract—the forerunner of the newspaper—had for its purposes the defense of the Baptist position and the propagation of distinctive Baptist principles. So long as the editor is a true Baptist and there is religious error in the world, this will remain an important fundamental function of the Baptist press.

The next step towards journalism was the statistical register, in which the chief purpose was to record current denominational history, unifying and strengthening the churches by acquainting them with each other. Herein is found a vital function of the paper of today.

Promotion of Missions.

Baptist journalism, in its modern form, however, had its birth in the missionary enterprise. The fact presents itself with startling clearness to the student of journalism that whenever a paper forgot for any considerable length of time to put first things first, and devoted itself to controversy, it always suffered a great decline, and in most cases died a painful death. As missions is "the law of the life of a church," so is it the law of the life of the Baptist newspaper.

Unity and Efficiency.

Few principles are dearer to the loyal Baptist than that of the complete autonomy and independence of the local church. At the same time, no intelligent Baptist will deny that in the operation of this principle there is likely to be a loss of the strength that lies in union. A primary function of the Baptist journal is to aid in making up for this loss, without interfering with the cherished principle.

Another great function of the denominational journal is to create and maintain "the unity of the spirit in the bond of peace." Much of the bitterness that arises among Baptists is due to misunderstandings. Many of the vagaries that mar the unity of the faith among Baptist churches arise almost wholly out of isolation. Without dogmatism, nor with so much as a taint of self-imposed authority, the Baptist journal that fulfills its mission will seek to prevent misunderstandings among brethren, and will strive so to bring the local churches into living touch with each other that the common bond of interest will serve to create and maintain true, vital unity.

Healthy Denominationalism.

Again, it is the business of the denominational journal to promote healthy denominationalism. As Baptists, we believe that we possess truth of which the world is in sore need. It becomes, then, our sacred duty to give this truth to the world. This does not imply controversy. Rather it makes necessary a patient spirit of tolerance such as the Master had, and at the same time His uncompromising loyalty to principle. "One of the most important functions of a Baptist paper," writes Dr. Gambrell, "is to promote healthy discussion of vital denominational matters. It is not specifically the function of the paper to initiate denominational enterprises, but to awaken the minds of the people that they themselves will initiate the movements which they themselves carry out. In other words, the denominational paper must make and preserve conditions favorable to progress."

A Vital Denominational Asset.

Has it not become overwhelmingly evident to the reader who has followed thus far these simple statements of fact, that the conduct of The Baptist Record is not a mere private enterprise appealing to the denomination for support, but that it is a denominational asset of the highest value, involving the welfare of every interest of the Baptists of the State? Can we face these facts and still be content to rest the success or failure of so potent a factor in the work of the

kingdom upon the over-burdened shoulders of a few self-sacrificing individuals?

In The Standard, of Chicago, there appeared recently an illustration which showed a great dynamo, running from which were a number of wires attached to machines labeled "Home Missions," "Foreign Missions," "Sunday School," "Education," etc. The dynamo represented the denominational paper, which was furnishing the power to keep all the machinery of the denomination in motion. This may not be an altogether adequate representation, but it graphically and forcibly portrays the great part this mighty religious power can be made to play.

Let us make up our minds once for all that The Record is our paper, and that it will measure up to its opportunities and become the mighty force it ought only when we as pastors and laymen take upon ourselves the burden of its support and success.

"DON'T SHOW WHEREIN."

This is clipped from a secular paper. A certain colored pastor was not giving satisfaction. A committee was sent by the church to request his resignation. "Look," demanded the preacher, "whut's de trouble wid mah preachin'? Don't Ah argify?" "You shore does, eldah," agreed the spokesman. "Don't Ah sputify concernin' de Scriptures?" "You suttinly does," admitted the other. "Den whut's wrong?" "Well, eldah," stated the head of the committee, "hit's dis way, you argufies and you sputifies, but you don't show de wherein."

For a long time I have been listening quite attentively for the "wherein" of alien immersion, and some other things that some Baptists contend for. They "argify" and "sputify," but are short on the "wherein."

Will someone who believes in "alien immersion," either through the columns of this paper, or by personal letter, give me one; yes, just one clear statement in God's Word that justifies the acceptance of the immersion of those not in doctrinal or organic accord with Baptists? Or one reasonable inference from the Scriptures that would give sufficient reason for Baptists accepting the immersion of others? Those who believe that Baptists should recognize and accept the immersion of others, surely think they have a Scriptural reason for it. Then let the reason be given for the information of those who do not so see the matter.

If it is right and Scriptural to accept the baptism of those religious organizations that sprung up many hundreds of years after the establishment of Baptists or New Testament churches, by men with no divine authority to do so, then surely there must be sufficient reason for so doing. What is the sufficient reason? Give me the "wherein."

Some would like to have the "wherein" for Baptists going to Catholics, Episcopalians, Methodists, etc., for points on Christian service, when the Baptists have their guide book directly from God, the New Testament. Certainly others have nothing better, and Baptists need nothing better. Besides they have used this guide book so much longer than any of the others, that it seems to me that they might profit by coming to Baptists for information as to how they should do things. Any way, let me have, please, the "wherein" of the things

for which others contend, and against which Baptists rightfully contend.

W. I. HARGIS.

HOME MISSION PARAGRAPHS.

Victor I. Masters, Editorial Secretary.

Up until about October 15th, the home mission receipts for the present fiscal year tallied with those of last year. Since that date the receipts have been falling off, so that on December first, they were more than \$20,000 behind receipts for same date last year. In this connection it is also to be remembered that the apportionment and appropriations for the present fiscal year are about \$25,000 more than for those of last year.

How will it be from now until next May? How will it fare with home and foreign missions, which great causes must for the most part go before our churches with their appeals at the same season? We realize that it is going to be a severe test of the development and devotion of our churches and church members. The Home Mission Board is hopeful of the results which shall follow this testing. We believe there is an increasing number of our Southern Baptist membership which will not begin their economies at the house of the Lord.

It is going to be a severe test. The welfare of home missions is in the balance, but there is something greater in the balance. It is the demonstration of the spirit of Southern Baptists when a crisis comes upon their work. Home missions will greatly benefit if the Home Board shall be able to close its year with the great work of the year paid for. But it will be an even greater benefit in increasing the esprit du corps and confidence of our people.

In these days when we are diligently seeking after more efficiency it is fitting to remark that we are already increasing with great rapidity. As a single evidence of it we call attention to the fact that in 1904 Southern Baptists gave to State, home and foreign missions a total of \$641,000. In 1914 their gifts to these causes totaled \$1,601,000, an increase of more than 250 per cent. within ten years. It is probable that no other Christian body in America made such progress in enlarging its missionary contributions within the same period.

The Home Board will have many occasions between now and next May to put its situation on the hearts of the brethren. It confidently depends upon the sympathy and support of the denominational press. It purposes to use the contribution of space in our papers to the fullest limit which may be considered proper and to use every other proper means of putting its need upon the hearts of the brethren. State missions and the State work are now at their year's end. We fraternally urge that the churches everywhere will give immediate and prayerful attention to the home mission cause.

The most casual consideration of the situation will show that there has not been for many years such a great opportunity to bring the gospel message home to the people in our country. Modern civilization has broken down in Europe; Christianity has not broken down. Men will come to realize this

fact and it will humble them. Hearts will be open to the message of God which have been obsessed with the appeal of the material and temporal. Both for America's sake and for the sake of the world, which is now more dependent upon America for a saving gospel than it has ever been, it is a most propitious time to do great things to Christianize America, a most promising time for unparalleled home mission successes. The record of the missionaries and the workers of the Home Board shows that those successes are being won this year. To the people of God in our Southern Baptist churches we urge that it is a time to give a great and sacrificial support to home missions.

Home Mission Rooms, Atlanta, Ga.

HILLMAN COLLEGE.

We have made a fine record at Hillman this session. Owing to the financial stress the attendance has been a little short, but not a single boarding student has dropped out of school up to the Christmas holidays. Those who entered seem to be here for business. I have never seen finer reports than the monthly reports sent out up to this time. Almost without exception the girls are doing good honest work. We have a high-toned body of students. We also have a strong and capable faculty. The high class of work they are doing every day—and the excellent influence they are exerting proves that they are the right kind of teachers in every respect. The class in Sunday School manual which was organized by Brother J. E. Byrd, is being well taught by Mrs. T. M. Lewis.

School opens after the holidays on January 5th. Now that things are settling to their normal condition in America and we can see better times ahead, a number of new girls should enter at that time. Hillman is a good place to be. The scholarship is good, the health is good, and the spirit is good. We have an amendment to make to the Mississippi slogan. Let's make it read, "Made in Mississippi, Grown in Mississippi, Educated in Mississippi."

M. P. L. BERRY.

A GREAT MEETING.

We have had a very precious and fruitful meeting in the First church, Jackson. Brethren J. B. Leavell and W. B. Scholfield were with us seventeen days. The services were marked with great spiritual power. The congregations were uniformly large; the day attendance the largest I ever saw in any church in Jackson. Brother Leavell's preaching was strong and spiritual. His messages were out of the heart of the Scriptures. His emphasis upon the doctrines of grace was strong and convincing. I have never heard a better series of sermons in a protracted meeting than Brother Leavell gave us.

Brother Scholfield is a gifted soloist and chorus leader, and a consecrated personal worker. His children's meetings were especially fine. Brother Leavell is fortunate in having this excellent evangelist associated with him. We received into fellowship seventy-eight accessions. The meeting was a blessing to our church and to the entire community.

W. A. BORUM.

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When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearsages will be paid before ordering paper stopped. Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

Monday morning's papers of last week brought the sad news of the going of our beloved secretary of the Foreign Mission Board. A telegram from Dr. W. H. Smith to The Record confirmed the report. He had been at church on Sunday and was returning home when suddenly stricken with apoplexy or paralysis. He had been for many years the guiding spirit of the foreign mission work of the Southern Baptists. The work had grown till more than five times as much money was given as when he began, twenty-one years ago; and the number of converts nearly ten times as many. This is an accomplishment worthy the life of the best.

He was born in South Carolina, spent most of his early life in Georgia, was pastor in Chattanooga and Memphis before going to Richmond as secretary. We have never known a man with a bigger, tenderer heart, a more simple child-like faith, more genuine love of the brethren or greater devotion to a high purpose. He made the circle of the kingdom wider by his life and strengthened it for others to do more effective work in the days to come. A few years ago, at the request of the board, he visited the foreign mission fields. It seemed to roll the burden on him more heavily than he could bear. The sight of millions of heathen sunken in sin and ignorance of God was like a nightmare to him ever afterward. Again and again he quoted the prophet, "Darkness shall cover the land and gross darkness the people," with such emphasis and such tenderness as only a broken heart could feel.

The board has tried to spare him as much as possible, but it was evident he could never again bear the load which had crushed him. He had fellowship with the Savior's suffering and now he has entered into glory.

To his family we extend loving sympathy and to the work for which he stood let us pledge our renewed support.

Pastor J. W. Mayfield, of Mart, Texas, after a year's work with the church, has been given an indefinite call and his salary increased from \$1,800 to \$2,100.

THE BAPTIST RECORD

It is strange that perversions of the Scripture through misinterpretation should be used to prevent men from reading the Scriptures. When Peter says that no

Scripture is of private interpretation, the Roman Catholics have twisted it to mean that no private or unofficial person has the right to interpret it for himself but must have it handed out to him by the "clergy." As a recent convert from Romanism expressed it, the word is chewed by the pope, then he passes what he has chewed down to the cardinal, he chews it and passes it to the archbishop, who chews it and passes it to the priest and he to the layman.

Anyone has only to read the connection to see that no objection is made to reading the Bible. On the contrary all are urged to give heed to it as to a lamp shining in a dark place. The private interpretation has reference to the origin of the Scriptures. He says that no Scripture originated with the man who wrote it. It was not his own private judgment as to what was true; it was not the result of his intellectual research and discovery. For example, Moses' account of the creation was not his individual opinion, or interpretation of how it came about. It was not his interpretation of the origin of the kosmos. He was not responsible for this account of the beginnings, nor for any of the records which he wrote. He along with other holy men (men whom God had chosen and anointed) was borne along by the Holy Spirit. No phrophecy came by the will of man. They yielded themselves to the Holy Spirit's illumination and impelling and the result was the divinely inspired Word of God.

It is God's message to the people and so far from its being kept from them by His will it is His purpose and pleasure that they should have it. The one who deprives them of it or fails to carry it to them will most surely incur His displeasure.

Brother H. B. Taylor, in *News and Truth* has seemed to take issue with The Record in

SEMINARIES AND UNITY.

reference to what was said about a seminary being a means of unity among Baptists, and plainly discusses the matter in his vigorous style. The purpose of that part of The Record article referred to was to show that the legitimate result and expectation of a seminary's work would be the unifying of Baptists. This certainly ought to be the result, and we believe has been in large measure among Southern Baptists. Kentucky may be and probably is exceptional in this regard; but we had in mind the effect throughout the South. We still believe that Southern Baptists have been drawn together, have been made to see eye to eye, have worked together and accomplished such tasks as they could never have done without the influence of the seminary at Louisville.

As to the situation in Kentucky this writer is not qualified to speak; and would be a good deal afraid to speak about it were he ever so well qualified. That the atmos-

Thursday, December 31, 1914.

phere is painfully and electrically charged is apparent to anybody who walks into it. As a result of it offense is taken, where others would not think of it and some are always on the defensive. Who is responsible for this we do not know; we are not criticising anybody for we do not know the source of the trouble. We only know that it is evident and painful. Individuals may have their differences and may do wrong, but so far we are convinced that the general effect of a seminary is to bring men to see alike and to work together.

The Mississippi Baptist Hospital was formally dedicated on Tuesday night of December 22nd. The

DEDICATION OF THE HOSPITAL.

building is complete and beautiful. It commands one of the finest outlooks in Jackson and is furnished for about fifty patients. Some of the brethren are seeing the travail of their souls and are rejoicing in it. This does not mean that all indebtedness has been paid, but that the contractor and builders have been paid and the indebtedness provided for by issuing bonds and by personal notes of the trustees, the subscriptions which were made to the building fund and remain unpaid being used as collateral security. This makes it very important of course that the pledges made to this purpose be paid promptly when due.

It was a proud day in our Baptist history when a representative group of people filled the largest ward to participate in the dedication. It was the culmination of five years of planning and praying and giving. The superintendent, Brother Bryan Simmons, made the address of welcome in a happy vein. Dr. J. B. Hutton, pastor of the Presbyterian church in Jackson for many years, responded in a very sensible, wholesome speech. President Provine was asked to represent the other Baptist interests. He introduced Prof. D. M. Nelson, who revealed the brotherhood of interest in all Baptist institutions. The principal address of the evening was by Dr. J. Benj. Lawrence, who spoke of the hospital and the kingdom. The audience was delighted with the speech of Dr. Lawrence and with the entire program. Dr. H. M. King led in the dedication prayer. The attendance would have been larger but for the fact that the street cars were not running at the time. Dr. Borum was kept away by sickness. There was a large attendance of prominent physicians.

The hospital starts out with good equipment and a growing field for useful service. It enjoys the good will of all denominations and ministers to all, though it is the property of the Mississippi Baptist Convention.

Dr. Patterson has planned for a Bible conference for preachers and others interested in the better knowledge of the Bible and greater efficiency for service to be held at Clarke Memorial College the last week in January. Dr. Gambrell will be on hand, as last year, and other lecturers will make a full and good program.

Thursday, December 31, 1914.

Immediately following the statement (in Heb. 5:8) that Jesus learned obedience by the things that He suffered, it is said "He came to all them that obey Him the author of eternal salvation." These two are inseparably joined together, obeying and being obeyed. Only one who has learned obedience is worthy to be obeyed, or can be entrusted with dominion. Man in the garden of Eden was dethroned by disobeying. He was given dominion over all the works of God in the world, but when he disobeyed was cast out, and fell from his place of lordship over nature. As long as he was obedient, he was lord, but rebellion was the end of his rule.

OBEYING AND OBEYED.

The second Adam, our Lord Jesus, came to reinstate man in the place which he had lost. He did it by practicing and perfecting a life of obedience. He said, "I came not come to do mine own will, but the will of Him that sent me." He counted it not a thing to be grasped, to be on an equality with God; He took the form of a servant; He humbled Himself becoming obedient even unto death, yea the death of the cross. Wherefore God highly exalted Him. It is here (Phil. 2:5ff) that we are told to have this mind in us which was in Christ.

Returning to Hebrews, it is said He became the author of eternal salvation to all them that obey Him. When a man accepts Jesus, he takes Him as Lord. It is his avowed purpose and his heart's resolve to obey Him. Jesus can only save those who assume this attitude toward Him. And this salvation means the restoration of sovereignty. It is breaking the bonds of sin and putting the reins of government again into the hands of man. One who cannot control himself cannot be trusted with the control of anything. One who controls himself will eventually be made ruler over all things. Salvation is a larger thing than being given a ticket of admission to heaven when we die. It is to regain the likeness of God and our place of dominion at His right hand. But it must be borne always in mind that this is for them that obey Him. Faith is the means of salvation, but faith that does not express itself in obedience is a misnomer, and cannot attain to the purpose of God in Christ concerning us.

Oklahoma Baptists have in the past worked in part with Southern Baptists and in part with Northern Baptists in home and foreign missions. Henceforth they will do their work with the Southern Baptist Convention altogether.

The Southern Baptist Education Association meets in Nashville, Tenn., January 29-31. The committee has made out a varied and interesting program and are expecting a full attendance and helpful session.

The Clarendon street church, Boston, of which A. J. Gordon was once pastor, has called Dr. Len G. Broughton, and it is said he will accept.

THE BAPTIST RECORD

The Western Watchman, a Roman Catholic paper, is in eruption as a result of the defeat of many Catholics in the last election. This is what it has to say: "In several parts of the country, especially in the great State of New York, our Catholic people have within the past month been inundated by a tidal wave of bigotry that has greatly outraged their religious feelings and injured them politically. The attacks were made on them as Catholics and simply as Catholics. The attacks came sometimes from men who were professed Protestants, but in the main from men who have no religion at all. This latter feature of the warfare appears very strange to people who do not reflect that Protestantism is not a religion—never was a religion. The most that could ever be said of it was that it was a form of rape and robbery masquerading as a religion, and a hypocrisy wearing the livery of Christianity to serve the seven deadly sins in. We must not forget that three-fourths of the people of the United States are unbaptized heathens; and in a world of that religious complexion the position of the church of God must always be precarious."

Dr. T. S. Potts, who has been for five years financial secretary and superintendent of the Baptist Hospital in Memphis, has resigned and purposes to go into the evangelistic work January first. He has built himself a memorial that will minister to the suffering when this generation has passed away. The board of trustees accepted the resignation and gave a most cordial testimonial of their appreciation. Dr. Potts has been greatly blessed in evangelistic work in the past, and should find an immediate and wide demand for his services from this time on.

Dr. M. E. Dodd makes this announcement: The dates for the third annual session of our Southwestern Bible Conference to be held in the meeting house of the First Baptist church, Shreveport, La. have been decided upon as January 24th to 31st, inclusive. The attendance and interest in this conference in the past assure us a good time this year. One of the best possible programs is being arranged, which will be announced later. We will again offer entertainment on the Harvard plan. Let brethren and friends far and near begin making plans to come.

The legislative committee of the Anti-Saloon League of America expresses itself grateful at the majority vote in congress in favor of submitting a constitutional amendment for ratification by the states. The majority was not large enough to authorize the submission but it shows a healthy growing sentiment in favor of prohibition. One congressman from Mississippi voted against it—Mr. Witherspoon, of Meridian.

Rev. C. W. Orriek, the new pastor at Mt. Olive, is a young man, but has a family. He is a graduate of Baylor and of the Southern Seminary.

Founders' Day exercises will be held at the Southern Baptist Theological Seminary on Monday, January 11, 1915. The meeting will begin at 10 a. m., and addresses will be delivered by Hon. W. M. Whittington, of Mississippi, and Rev. Charles Manly, D. D., formerly of Virginia, now of Illinois. Mr. Whittington will speak on "The Seminary from the Layman's Standpoint," and Dr. Manly will discuss some of the earlier phases of the seminary's life.

An esteemed friend sends a marked copy of a paper which warns young women against the easy approach of strangers who seek to make themselves agreeable. This is the method of those employed in the white slave interest. They are said to be specially active in prospect of the approaching Panama Exposition at San Francisco. If anybody ought to be burned alive, it is theseimps of Satan.

The Bible conference for preachers and other workers will be held at the First church, Hattiesburg, the last week in January. It will be under the conduct of Dr. Christian and Brother Zeno Wall. They have secured Dr. E. Y. Mullins, of the Southern Baptist Theological Seminary, and others who will make it a profitable week. Free board will be given those who send their names to Dr. Christian.

The new executive board of the Texas Baptist Convention, which is a combination of the mission and education boards, elected Dr. J. B. Gambrell as corresponding secretary and two assistant secretaries, F. M. McConnell and B. A. Copass. They propose to have four campaigns a year: one for benevolence one for home and foreign missions, one for education and one for State missions. They propose to use all the denominational forces for doubling the circulation of the Baptist Standard. This election of Dr. Gambrell as secretary causes his retirement from the editorship of the Baptist Standard. This is a great loss to the editorial fraternity and to the general work of the Baptists. There is no man among us who would probably be so much missed as he and we shall grieve to give him up from that position. No pen is stronger, more trechant and true than his and wielded an influence far beyond the borders of Texas. Of course he will never stop writing, but that will not now be his chief work. He will, of course, have a worthy task as secretary of the combined work in Texas, looking after all missions, education, hospitals, etc., and no man can do it better. We suppose this will not remove him from the seminary at Fort Worth. There are to be besides the two assistant secretaries, eight general field men who will work for all the denominational interests. We welcome Brother Routh to the chief editorship of the Standard. He has been associate editor for several years and is well qualified for the position. He has been proven.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Happy new year.

Every day burns the bridges behind it.

If we start right, and keep right, we will go right and be right and end right; God will be glorified and His kingdom advanced. Let's do it.

There are, in round numbers, 1,500 churches in Mississippi with 500 active pastors and 160,000 accredited members. This mighty host is capable of doing great things for God in 1915: this mighty host under God ought to do great things; this mighty host trusting in God will do great things.

We are told that "man's extremity is God's opportunity." We now have a chance to demonstrate this fact. When Israel faced the Red Sea with the hosts of Egypt coming upon them, God said "Go forward." When the Midianites had overrun the land God took Gideon and with 300 selected men with pitchers and lights put to flight the mighty host. And so on throughout the history of God's dealings with His people. When it seemed impossible to make further advance when the limit of human power had been reached, God came down and invested them with power from on high and made them victorious. In Mississippi today confronting us as we are one of the worst financial panics for years, it would seem, and from the human standpoint it is, impossible to make advance in kingdom work. But this, our extremity is God's opportunity. Never before in our history have we as Baptist people been thrown so completely upon the power of our God as we are now. Whether we have ever trusted Him before as we should or not, we must trust Him now.

GOD'S CARE OF HIS OWN.

Some of the churches in their efforts to meet the financial situation are cutting down their budgets. This reduction is nearly always made in missions. It may be necessary to reduce expenses, but I feel that it is a show of lack of faith in God to cut down on the mission end of our church work. How do we know but that God has brought this crisis upon us to test our faith? How do we know what God has in store for us if we are faithful in this crisis? It seems to me that in a time like this we should put the promises of God to the test. It looks to me as if there should be just as much security against poverty and want and even more security in the promises of God than in a bank account. If people have money to their credit in the bank they feel secure against a rainy day or hard times. Why should not Baptists who have the promises of God feel

secure against financial disaster? Not to take these promises for their full value is to discount the checks that God has drawn for our relief, and to discount God's checks is an evidence of unbelief.

God has said in His Book, "Bring ye all the tithes into the storehouse, that there may be food in my house, and prove ye now here-with, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast its fruit before the time in the field saith Jehovah of hosts. And all nations shall call you happy; for ye shall be a delightful land, saith Jehovah of hosts." If you prefer a New Testament promise then we have the check from Jehovah drawn in the following language: "Give and it shall be given unto you, for with what measure ye mete it shall be measured to you again." God either means or He does not mean what He says. If He means what He says, then the man who is honest with God has the assurance of Jehovah that he shall have all that is necessary. Jesus outlines for His subjects their attitude towards the kingdom and towards the world in the following language: "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." God has promised to take care of the man who takes care of the kingdom's interests.

EAST MISSISSIPPI BIBLE CONFERENCE

The date of the East Mississippi Bible Conference is January 18-22. This Bible school has grown in influence and power with each passing year. Many faithful workers look forward to this annual meeting with much interest.

The program committee has arranged a great feast of good things for Mississippi preachers and Christian workers. Just to mention our faculty will be sufficient to interest every lover of the Word.

We are to have with us Rev. J. T. Christian, A. M., D. D., LL. D., dean of the South Mississippi Bible Conference who will deliver a series of lectures on the trial and crucifixion of Jesus. Dr. Christian is known among Baptists as one of our greatest historians.

Rev. R. A. Venable, A. B., D. D., instructor in Bible at Clarke Memorial College, has become a favorite with the conference workers. He will interpret the first Epistle to Timothy. Dr. Venable is one of the best expositors of the Word in the South.

Rev. J. B. Lawrence, A. B., D. D., our popular mission secretary, will lecture on missions. Dr. Lawrence has looked deep into

mission problems, and will bring thrilling messages on this inexhaustible theme. He is well known as linguist, author and orator.

Rev. Wm. A. Borum, D. D., pastor of the First Baptist church, Jackson, will bring us interesting, inspiring and instructive messages on evangelism. We believe there is no one among us better equipped for this task.

Miss Margaret M. Lackey, the W. M. U. secretary of the State, will lecture every afternoon to our women on this important work. Miss Lackey is doing invaluable work in this sphere of our church life. Let pastors and laymen bring their wives.

We are sure that this splendid program will appeal to you. We want you to come and enjoy this feast with us. We give all a royal welcome. Old-time country hospitality is assured all. Don't forget the date, January 18-22. For any information, write: W. M. Bostick Newton, Miss.

W. M. BOSTICK,
M. O. PATTERSON,
H. C. JOYNER,
Program Committee.

Honesty makes a man do justly by everybody. Honor makes him magnanimous.

Did you miss the paper last week? It was the first time we have taken Christmas.

One who has but little sense excites pity; but when he pretends to wisdom, others resent it.

The Russian government consumes 250 pounds of soap a day washing its soldiers. None too much.

J. A. Lee has accepted the call to Silver Creek and begins at once. Part of his time will be taken by churches nearby.

Eighty-five thousand acres of land were bought this year in Louisiana at a cost of \$225,000 by the Rockefeller Foundation for the birds to build their nests unmolested.

Brother L. A. Latham, of Pontotoc, entered into rest on December 9th. He was one of the most active and liberal members of the church. He took great interest in the new church building and all the work of the kingdom. He leaves a large family who are bereaved by his going.

Hon. W. M. Whittington, of Greenwood, one of the trustees, has been asked to make an address on Founders Day at the Southern Baptist Theological Seminary. Mr. Whittington is one of the ablest lawyers in the South and will speak on "The Seminary from a Layman's Standpoint."

A commission of the Federated Council churches of America has sent to Congress a recommendation that they take up anew the immigration problem and telling them what to do. We think the immigration question needs studying but whether these brethren know what is proper to do we are not so sure. We are about as ready to trust Congress as this commission.

A CORRECTION.

I notice, in my article in The Record of December 17, that I left out some words which need to be inserted to make the sense clear. I said, "We believe that all such belong to the kingdom of Christ," etc. I should have said, "We believe that all such **unaccountable ones who die** belong to the kingdom of Christ," etc.

E. L. WESSON.

IS CHRISTMAS BAPTIST?

The Baptist Record stands for Baptist doctrines and distinctive Baptist principles. This is as it should be, for many of our leaders are realizing that the statement recently attributed to a prominent Presbyterian preacher has a truthful note of warning: "The Baptist denomination is committing suicide," said he, "because they are ceasing to emphasize distinctive Baptist principles." The vast majority of our people in Mississippi heartily endorse the articles recently published by Brother Beasley, and many of us are now reading with great profit the present series on "Baptist Churches and Other Churches," by Brother E. L. Wesson.

It comes, therefore, as a distinct surprise and somewhat of a shock, to find in the current issue a reference by one of our pastors to "Christmas, the Birthday of the Christ," when, he says, "our hearts should yearn to commemorate the gift of the Christ-child to us."

There are two good reasons, in the humble opinion of the writer, why Baptists should not observe December 25 as "Christmas," or the birthday of the Lord.

The first is that the date contradicts the facts in the case. Hear the words of Dr. A. T. Robertson, the great Southern Baptist New Testament scholar: "Not only is it impossible to determine with any degree of certainty the day of the month, but the time of the year is equally uncertain. The chief thing that appears proved is that December 25 is not the time since the shepherds would hardly be in the fields at night with the flocks, which were usually taken into the folds in November and kept in till March. The nights of December would scarcely allow watching in the mountain fields even as far south as Bethlehem. * * * If one might hazard an opinion, it would be that the birth of Jesus occurred in the summer or early in the fall of 749 (Roman year)."—(Broadus' "Harmony of the Gospels, Revised," page 240.) This testimony is strengthened by the following from the notes on Luke 2:8 by Dr. A. B. Bruce, professor of apologetics in Free Church College, Glasgow—not a Baptist, but a leading Protestant scholar: "Shepherds bivouacking, passing the night in the open air; implying naturally a mild time of the year between March and November. In winter the flocks were in fold."—(Expositor's Greek Testament, Vol. I, page 472.) Clement of Alexandria, about 200 A. D., fixes the date of Christ's birth as May 20. So, in view of the testimony of the best scholars, it seems positive that December 25 was not the day of the Savior's birth.

In the second place, Christmas is a Roman Catholic institution. The name itself gives it away. It is "Christ's mass." The early Germans and the Celts had great festivities annually at the time of the winter solstice. It was the time when they believed the "fire wheel" returned, and was a pagan religious festival. The Romans also had a season of similar festivities at the same time of the year. The Roman Catholic church incorporated these heathen Germanic and Roman celebrations in the holidays of the church, and so Christmas was started. On that day the priest celebrates three masses—one at midnight, one at daybreak, and one later in the morning. The Roman church, as is well known attaches to the "mass" the significance that the sacrifice of Christ on Calvary is actually repeated in the "mass" through the rites solemnized by the priest. This, combined with the false date of the birth of Jesus, and the heathen ideas ingrafted from the dark ages, gives the modern Catholic institution of Christmas.

The Anglican church and its sister, the Episcopal church, and also the Lutherans, attach considerable sacred significance to the day. But it is easy to see whence they derive the custom. On the other hand, many years ago the Scotch Presbyterians and the Non-Conformists of England denounced Christmas observance as a "human invention" and as "smacking of papistry."

The New Testament commands the observance of only two ordinances, and they are to commemorate two days in Christ's life. The death of the Lord and the crucifixion day, is set forth every time His disciples observe the ordinance of the Lord's supper. The resurrection day is commemorated every week when Christians keep the Lord's day, and is also beautifully set forth in symbol every time a believer emerges from the baptismal waters. These two ordinances Baptists have. There is no Scriptural authority or warrant for observing the day of His nativity. Certainly it is both unscriptural and unwarranted, to say the least, to lend our approval to that which signifies His crucifixion anew at the hands of a minion of the pope of Rome.

Yet this does not mean that we are to condemn the custom of exchanging tokens of love and friendship. Practically all nations do this. The Chinese give New Year gifts to their friends. Such a custom aids human friendship and produces joy and good cheer. By all means let us keep that which is good. But call it the "Yuletide" or something else; and separate from it the false association with the birth of our Lord, which is both unhistorical and pagan.

W. C. BOONE.

Hernando, Miss.

Learning and Doing, by Edgar James Smith, who has had many years of experience with school children and from this ripe knowledge he sets forth his theories and in them many helpful suggestions are given that if put into execution by parent and teacher will mean much for the advancement of coming students.

REPRESENTATIVES OF ASSOCIATIONS WITH THE STATE VICE-PRESIDENTS MEET.

Martin Ball.

The representatives of forty-four associations met at Clinton, December 16, at 10 o'clock a. m. Devotional exercises were conducted by E. L. Wesson, of New Albany.

The meeting was called to order by Dr. I. P. Trotter, of Grenada. An organization was soon effected by electing C. C. Pugh, of Hazlehurst, chairman, and I. P. Trotter, assistant. Martin Ball was elected secretary and reporter.

The first thing on the order of business was calling the roll of associations and ascertaining how many wanted an association-to-association campaign, and fixing a place where such a meeting could be held most conveniently. Many of the representatives were prepared to extend an invitation. The time for holding such a meeting was left with the committee on program, consisting of State Secretary J. Benj. Lawrence and Vice-Presidents I. P. Trotter and C. C. Pugh. This committee is to select the speakers and have them meet with the churches at the appointed time.

Dr. J. L. Johnson, Sr., now confined to his bed, sent greetings to all the brethren. The secretary was requested to respond to these greetings. E. L. Wesson led in prayer for God's blessings upon Dr. Johnson in this time of suffering.

The afternoon session was presided over by Assistant Chairman I. P. Trotter. A lengthy discussion was heartily entered into by the brethren concerning the church-to-church campaign, several giving their experiences and the results. It was deemed profitable wherever such a campaign was "put on." The envelope system of collecting funds was urged. Envelopes can be procured from the Sunday School Board at Nashville, at a very reasonable rate.

The conference decided to recommend that all our Sunday Schools observe mission day. Programs will be furnished by the Sunday School Board.

The Sunday egg was discussed, and the benefits accruing therefrom were brought out by some who had seen the plan worked.

The night session was given to Dr. J. F. Love, of the Foreign Mission Board. He entertained and instructed the conference for forty-five minutes on the prospects of our mission work abroad.

Resolutions of thanks were offered by the conference for the splendid entertainment furnished. Everybody was well cared for. The meetings were held in the Bible room. It was made comfortable in every way. The college faculty showed everyone much kindness and invited us to meet with them again.

This was regarded the most helpful conference ever held for this purpose in the State.

Secretary Lawrence has decided to remain in the work he is doing so well, declining to consider a tempting call to a pastorate in Tennessee.

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor, Jackson
Direct all communications for this department to the editor.
MISS FANNIE TRAYLOR, Young People's Leader, Jackson
MISS MARY RATLIFF, College Correspondent, Raymond
MISS M. M. LACKEY, Corresponding Secretary-Treasurer, Jackson

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All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

"We know that we have passed from death unto life because we love the brethren."—1 John 3:14.

"LET US PRAY"

Friday, January 1.

That the spirit of missions which is the Spirit of Christ control our lives.

"Thanks be unto God for His unspeakable gift."—II Cor. 9:15.

Saturday, January 2.

That divine wisdom may be given in the selection of officers for our society.

"Only let your conversation be as it becometh the gospel of Christ."—Phil. 1:27.

Sunday, January 3.

The week of prayer for world-wide missions.

"Hitherto ye have asked nothing in My name; ask and ye shall receive, that your joy may be full."—John 16:24.

Monday, January 4.

For the missionaries on the world field.
"Behold to obey is better than sacrifice."—I Sam. 15:22.

Tuesday, January 5.

For all native Christians on foreign fields.
"We know that we have passed from death unto life because we love the brethren."—I John 3:14.

Wednesday, January 6.

That every Christmas offering may be the subject of sincere prayer.

"While by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men."—II Cor. 9:13.

Thursday, January 7.

That Junior Societies have some part in week of prayer programs.

"And Abraham said unto his young men, abide ye here with the ass, and I and the lad will go yonder and worship and come again to you."—Gen. 22:5.

"Our W. M. U. has done nicely this year. Our improvements on the church we were contemplating when you were here are about completed, and they have added much to the beauty and comfort of our church. Our women have been much interested in their

bands suggested by yourself, and while they have not all responded every month, I am sure the five-hundred-dollar obligation will be met. I am so thankful you came and spoke to us that cold day for you inspired our women to do more than they thought they could do. I am glad to tell you that the younger women (married women) of our W. M. U. are becoming more and more interested in the work. Two of our number, one of them my dear daughter-in-law, have been called home during the year."—Georgia Dees Phillips, Shubuta, Miss.

We will all be getting ready to enter into our week of prayer when this issue of The Record comes out. Our Miss Mallory's editorial in the January issue of "Royal Service," "Calls to Prayer," should be read most carefully by each one of us. I wish we could quote it all here; but let us take the opening thought any way: "January is the time for the bells to ring in a new year, fuller of justice and mercy, sweeter with kindness and love, stronger for service and sacrifice. Even the least conscientious listen for those bells. In the spiritual life many bells ring, reminding one of duty and privilege. Clearest and sweetest of them all is that to prayer." Your secretary would lovingly urge each society president to speak to her pastor, or some other preacher, in time to preach on Sunday, January 3rd a sermon on the theme, "Christ for Every Life." With this beginning I am sure the program carried out during the week following will mean more to each of us.

Just here we want to make a request that comes from Dr. Lawrence: He asks that each society urge her treasurer to send in the offering as soon as possible at the close of the week. The call is urgent.

Among the many splendid things found in our January "Royal Service," is "A New Year's Message" from our beloved president, Miss Heck. We trust that many will read it in the magazine; but for the benefit of those who "mean to subscribe later," we give it here; for it is too good to lose, and is meant for us all:

A New Year's Message.

As from my shut-in room I look down the long vista of years I see glorious things for the Union. The work we have so well begun will continue to grow with ever increasing rapidity. The growing knowledge of the world's need will inspire deeper thought to meet it worthily. With growing wealth and still more growing consecration the women's gifts will grow. The example of the older women will inspire the younger to give themselves in greater numbers to distinct mission work and the larger Training School will meet the larger demand. The Sunbeams and younger branches will become a glory and pride as the mothers feel the sacred privilege of leading children to the place of training for God's service. The communities around each society, through their work for them, shall have cause to call them blessed. At this New Year's season the power for all this lies in the hands of

my dear fellow-workers as a precious trust. I believe they will be true to it and at each remembrance of them I thank God.

FANNIE E. S. HECK.

Hygeia Hospital, Richmond, Va.
November 28th, 1914.

"KEEP MY MONEY."

The minds of the Mississippi sisterhood have been recently much directed to these words. Did you think when you read them of Frances Havergal's beautiful words:

"Take my silver and my gold;
Not a mite would I withhold!"

And then did there come to you with new meaning, those pregnant words, "Kept for the Master's use?"

That which we commit to Him with an entire abandonment to His will carries with it a complete dedication to His use. Funds deposited in heaven's bank are in constant circulation—no miserly hoard rusting in idleness accumulates there.

In God's economy, as in nature's, there is no waste, and seemingly useless lives, to the discerning eye, may be sign-posts, warning of buried talents. Are you my timid sister, hesitating to undertake something for the Master and hiding behind the trite excuse of the smallness of your equipment and the limited sphere of your activity? Take courage and let your heart realize "I am meant to be of some use, or my life in this world would not be spared. Master, help me to realize what it is you want me to do."

In ancient Scotland, when the enemy was mastering his strength, the Fiery Cross was sent throughout the kingdom to rally faithful clansmen to the defense of their chieftain. When this potent symbol was delivered into the hand of an eager messenger, he left every other concern and sped on his mission to the next liege-man, who, in turn, carried it to the next and so, on and on until its mystic fire had touched the remotest hamlet and every loyal heart had gathered "for the King's use." Whether noble or serf; the distance, long or short; the road, rough or smooth; one supreme purpose animated each breast, "to haste and fail not." The fate of the clan might depend upon the faithfulness of the humblest messenger.

Today Satan's host is marshalling. Our Chieftain lifts on high the consecrated cross. The "Message of the Cross" calls for willing messengers to speed the word. Catch it up, my sisters, and pass it on and on until the whole earth shall be filled with its radiance, and every heart enlisted under the sign "in which we conquer."

With these words I salute thee, and may the outgoing year find in all our hearts thankfulness for past mercies, ardent hopes for the future, an enlarged vision of possibilities and an abiding purpose to do our best for "Him whose we are and whom we serve."

LILY WALLER RILEY.

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TO BE STUDIED WITH OPEN BIBLE

Lesson 2.
DEBORAH AND BARAK DELIVER ISRAEL.

Judges 4:4-23; 25: 1-22.

Motto text: "The righteous cried and Jehovah heard, and delivered them out of all their troubles."—Ps. 34:17.

Outline:
1. Deborah's unswerving faith inspiring Barak.

2. Sisera's hosts discomfited.

3. Sisera sold into the hands of a woman.

4. Deborah's song of triumph.

Introductory: The people of Israel led by Moses out of Egypt, and through the wilderness wandering, entered Canaan under the leadership of Joshua, the son of Nun, one of the two survivors of those who set out from Egypt. He was like Moses, ever zealous for the Lord of hosts, and while he lived, the nation remained faithful to Jehovah. After his death, however, at the age of 110 years, they turned to the worship of the gods of the Canaanites, and Jehovah gave them over to their enemies. As they found themselves overcome by their adversaries, they cried to God for rescue, and the book of Judges is a record of the deeds of the deliverers he raised up. Sin, defeat, repentance, deliverance, are the steps which are repeated many times in the history of the nation. Previous to this lesson, Othniel, Ehud and Shamgar have delivered their people under striking circumstances, and in this lesson Israel has again departed into sin, and fallen under the military despotism of Jabin, king of northern Canaan, whom they served twenty years.

1. The children of Israel cried unto God in their extremity and he gave them deliverance from the tyrant from an unexpected quarter. In all the land there was but one, a woman, who had faith to attempt escape from Jabin's toils, for had he not 900 iron chariots and had he not mightily oppressed them for twenty years? Deborah, prophetess and judge, wife or widow of Lapidoth, sat for judgment, probably to deliver God's commands upon national affairs, under a palm-tree between Ramah and Bethel, two towns near Jerusalem. She was a woman of faith and energy; moved by the spirit of God, she sent for Barak, who lived at Kedish-Naphtali, north of the great plain of Esdraelon, the classic battle-ground of the Scriptures, where more battles have been fought than on any other battlefield of the world. The prophetess told him that Jehovah, Israel's God, had commanded him to take with him to Mt. Tabor, on the northeast, 10,000 men from the tribes nearest to Jabin, Zebulun and Naphtali, dwelling north of the plain. Barak agreed to go if she would bear him company to which she consented, but warned him that the honor of the day would belong to a woman, for the oppressor's captain, Sisera, should be sold into a woman's hands.

2. One can see that company of 10,000 men, hastily gathered, moving up from Kedesh to Mt. Tabor, under the leadership of the eager, unwavering Deborah, and the brave but less confident Barak; on the mountain's flat top or sloping sides they camped, and observed the movements of the enemy. Sisera led his hosts with their 900 chariots from Hazeroth of the Gentiles, near the Dead Sea, across the plain of Esdraelon, and as Deborah encouraged Barak with the promise that the Lord had gone out before him, he led his Israelitish army down the slopes and upon the enemy. Then ensued a great triumph for Israel, for the Lord discomfited Sisera with all his chariots and all his hosts that day before Barak, and in the pursuit to Harosheth all, with the exception of Sisera himself, were slain. Deborah, in her triumphant song, called it the avenging of Israel, because the people willingly offered themselves. She sang also that the river Kishon swept them away, and that the stars in their courses fought against Sisera. Perhaps this is a poetic way of saying that the very constitution of the universe, the laws of Nature, are against the evil-doer, and working steadily and irresistibly for his defeat.

3. For Sisera himself there was not even death in honorable combat or overwhelming defeat. Before the retreat he had leaped from his chariot and fled on foot to the tent of Heber the Kenite. We should naturally find the Kenites, descendants of Moses' father-in-law, on the highlands of central and southern Judea, but this one had separated from them, and removed to the plain of Zaanaim, near Kedesh. There was peace between Heber and the king of Canaan, so Sisera sought safety in his tent. Our record gives detailed account of his meeting with Jael, Heber's wife, how she went out to welcome him, invited him into the tent, when he asked for water gave him milk, allowed him to lie down to rest, and covered him with a mantle. He cautioned her to silence about his coming and fell into a deep sleep. Then she took one of the great pins with which the tent was fastened, and drove it through his head, causing his immediate death. This seems to us a treacherous act, unworthy of a woman, but we know that many times unworthy acts are used by God to carry out his own holy purposes. She was doubtless moved by religious zeal and motives, from the connection of her tribe with Israel, and from that point of view, her deed was an heroic one. It was part of the subduing of the enemies of Israel that day, and so Barak regarded it when he was shown his enemy slain. The people of Israel were given faith and strength to follow up this day's victory to the utter destruction of Jabin, king of Canaan.

4. Deborah's song is the poetic account of the conflict, full of exalted fervor. It begins with praise

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to God, magnifies the deliverance, calls on those who shared its benefits to join in gratitude, takes note how God fought for them, and closes with prayer to him.

An understanding of the geographical references of this lesson is a necessity, and a good map is an essential in the study of the lesson, as well as of those that follow.

WHAT GRANDMOTHER USED

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CALLICOTT—EASON.

On June 4th, the day we arrived on the field, we had a church wedding, with Mr. Lamar Callicott and Miss Lillie Eason as the contracting parties. Both are from families that are prominent in the Central Coldwater church. The pastor officiated. JESSE L. BOYD.

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P'POOLE IN TEXAS.

We have had Evangelist E. P. P'Poole with us in a series of meetings at Cleveland, Texas, recently. He has helped us decidedly. His preaching is conversational, sufficiently discursive to keep the attention of the "everybody" class, and evangelistic. His gift is most manifest in what is called "personal work," with the individual, and in cementing the membership of the church in the bonds of fellowship, and in co-operation with the pastor, whom the Holy Spirit hath made overseer of the church. I commend him to pastors and churches needing such help.

W. E. TYNES.

TREADAWAY—SCOTT.

It was a beautiful church wedding at Independence, nine miles east of Coldwater, with Mr. Earle Treadaway and Miss Minnie Scott as the contracting parties, the writer officiating.

JESSE L. BOYD.

RHEUMATISM AND INDIGESTION

Practically all physicians and medical writers are agreed that there is a close relationship between indigestion and Rheumatism. This view is substantiated by the fact that Shiloh Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases such as Gout, Scleritis, Neuralgia and Nervous Headache. All of these diseases are probably related and all are probably due in whole or in part to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection:

Dr. Crosby, a South Carolina physician, writes: "I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder Troubles and in Nervous and Sick Headaches and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the Liver, Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant, of Savannah, writes: "I suffered for years with a most aggravating form of stomach disorder, and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of it, when I began to use Shiloh Spring Water, and in a short time was cured."

Mr. Rhodes, of Virginia, writes: "Please send me ten gallons Shiloh Spring Water quickly. I want it for Rheumatism. I know of several who were cured of Rheumatism with this water."

Editor Cunningham writes: "The water has done more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McCallum, of South Carolina, writes: "My wife has been a sufferer with Rheumatism and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease."

Mr. Carter, of Virginia, writes: "Mrs. Carter has had enlarged joints upon her hands caused by Rheumatism. Shiloh Spring Water removed every trace of the enlargement. The water is simply excellent."

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Gentlemen:—I accept your guarantee offer and enclose herewith two dollars (\$2.00) for ten gallons (two five-gallon demijohns) of Shiloh Spring Water. I agree to give the water a fair trial in accordance with instructions which you will send, and if I derive no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

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TEAMS IN TRAINING

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THE HAPPY BAND AT TWILIGHT.

By Ruth Pugh Bond.

CHAPTER XII.
The Lastness of Things.

The fourth Tuesday in August brought mingled joy and sadness to the Happy Band. This should be their last twilight gathering. They desired to make this the best of the series, and yet they could not forget there should be an end.

However, they had learned somewhat of self-control during these happy days, and now came to the meeting, intent on facing the close of the season with brave hearts and smiling faces.

To one who knew child life as did Aunt Rose, it would not be difficult to discover in each young face and tense voice and strained laughter the gnawing of the heart and the tugging at the throat that mean the lastness of things.

"Happy Band," said Aunt Rose, "I know that you have many times seen the picture of a woman, clinging to a cross of rock in the midst of rushing waves of the sea. The name of the picture is usually given as 'Rock of Ages.'"

"Let me tell you of that grand old hymn, 'Rock of Ages,' which is often called the companion song of 'Jesus Lover of My Soul.'"

"The author, Augustus Montague Toplady, was born in England, lost his father in infancy, was raised by a pious mother, who was a member of the church of England. He was converted in Ireland at the age of sixteen, under the preaching of an illiterate Methodist minister. For three years Toplady affiliated with the Methodist Society, and later went to college and became a minister in the Episcopal church.

"He was strong in mind, but his body was as brittle as glass." There is a bird in the Yosemite valley that does not sing in the summer time but breaks forth into charming melody amid the winter snow. So it was with Toplady, who in the winter of his life, for while suffering from the white plague, or consumption, sang the soul's stirring hymn, 'Rock of Ages.' It was truly said of Toplady that 'his mind was too active for his physical strength; the engine was too powerful for the ship; the sword was too sharp for the scabbard.' And two years after writing 'Rock of Ages' he went to join the choir invisible.

"We are not saved by works but by grace.

"Nothing in my hands I bring,
Simply to thy cross I cling."

"Many years ago a ship sank in the Bay of Biscay, and one of the passengers who was rescued said that the last words he heard from those who were being drowned were

"Rock of ages, cleft for me,
Let me hide myself in Thee."

"I never did like that picture of the woman clinging to the cross," said Andrew Shealey, "but I will after hearing about the song, 'Rock of Ages.'"

"Ignorance is a terrible thing," said Barrett Carmack; "it fills us just full of prejudices."

"That accounts for your saying you don't like so many things, which you so often do," said Andrew. "Knowledge is power."

"Well," said Barrett, "when I want knowledge, I'll not trouble you, Andrew."

"Oh, please don't," said Andrew. "For I want a pupil that'll reflect credit on my teaching."

Aunt Rose smiled at this repartee, for she knew that Andrew and Barrett were great friends as well as unmerciful teasers.

"My idea for this last meeting," said Aunt Rose, "in order to make it remembered by all, each should take some part. I have asked each girl to write a composition without help; only I assigned the subject. Each boy I requested to tell in a few words his favorite character in American history. I shall call upon you according to alphabet."

"Oh," sighed Nannie Towers, "I'll be the very last girl and that'll keep me from enjoying the others; I wish my name didn't come so far down in the alphabet."

Garnett Armstrong gave her a look which, if interpreted, would have read,

"Oh, you just wait, and sometime you may change your initial from T to A!"

Garnett was immediately recalled from his dreams of the future to his duty of the present, for Aunt Rose had called his name. He replied,

"My favorite character is Abraham Lincoln.

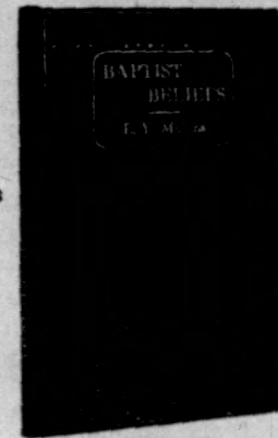
"He was the North, the South, the East, the West,
The thrall, the master, all of us in ope.

There was no section that he held the best,
His love shone on impartial as the sun."

"Allah Askey," She spoke thus, "My First Trip.

"We told everybody goodbye, and then left for Louisville. After reaching Louisville we bought tickets for Wrightsville Beach, N. C. It was the first time I had been on the Pullman sleeper and so it was many hours before I fell asleep. I didn't dream that night, so told mamma next morning that I hadn't slept at all. She laughed and said that I had just slept all the time. After we arrived at the beach, some of our party decided that they wanted to go on a discovering tour in a fishing boat. When we reached the island we had a hard time getting through some high grass and were not even rewarded by finding many shells. I

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The author is noted for his power of compact and crystal-like statement of denominational views and practices. He has prepared a manual for popular use and the ordinary church member will find statements which are readily grasped and illuminate the subjects presented which include the whole range of articles of faith and further paragraphs on liberty of conscience, missions, education and social service, and to which are appended the New Hampshire confession of faith and two sample covenants. This is an excellent book of reference for church members. Bound in chaste blue cloth with white stamping, postpaid \$0.50

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found a pretty shell about as big as a quarter and on account of its peculiar shape and pink and grey colors is called a pin-cushion shell. That is the only souvenir of my first trip."

"When I get rich," said James Woodyard, "I'm going to spend my winters in Florida."

"If you have tears to shed, prepare to shed them now," said Garnett, "and get out your handkerchiefs to wave him goodbye."

"Ewart Baskette," called Aunt Rose.

He said,

"My favorite character is Henry Clay, for he was called the Great Kentuckian and the Peacemaker. He was a magnificent orator, and used to practice his speeches to the animals in the barnyard." He said and acted out the famous saying, "I had rather be right than president."

"Hope Baskette," when called, read,

"My First Doll.

"When I was a little girl, my aunt came to see me, and brought me a beautiful, big, rag doll. It had on a little red calico dress, a cute sun-bonnet, red shoes and stockings; she had a pretty painted face, blue eyes, and her hair was real, shoo-nuf, curly hair. I named her Patsy, and she went with me in my carriage everywhere I went, so that nurse had two babies instead of one. Everybody thought that Patsy was a real baby because she had the same attention I did. Patsy sat by me at the table, and I fed her some of everything I ate. When we finished, I would help her down out of her chair, and take her to wash her face and hands, because she had rice, gravy, milk and other things on her face and front of her dress. When I went to bed, the nurse had to undress Patsy first, and put us both to bed, and side by side we spent the night. Poor little Patsy is gone now, and I don't know where she is, but she was a dear little thing, and here's to the memory of my first doll."

"It always was strange to me why girls loved dolls so much," said Garnett Armstrong.

"About as good a thing as white mice," said Albert Bilibrey. "Whereupon the face of Garnett flushed, because white mice used to be his favorite pets."

"Albert Bilibrey," who answered his call thus,

"My favorite character is Thomas Jefferson, whose greatness is best shown by the inscription on his tomb-stone, 'Here was buried Thomas Jefferson, author of the Declaration of Independence, of the Statute of Virginia for Religious Freedom, and Father of the University of Virginia.'"

"Mattie Beaton," who read,

"My First Day at School.

"The first day that one spends in a schoolroom is usually one of the most remarkable that hangs on memory's walls. The breaking of the home ties, the forming of new acquaintances make a lasting impression, and mark the beginning of a new life. My first day at school will not only be remembered by myself but by some others connected with it. One beautiful September I was told at the breakfast table that I

was to start to school, and after that the food went down in lumps. I remember that I wore a green dress, and bade a cheerful goodbye to my mother and started with my father to the scene of battle. Upon arriving at the school house I found it to be a large, imposing structure of red brick. The superintendent I thought was very inquisitive, as he asked me my name, age and all about myself. My teacher was very pretty and kind, but the children had a horrid way of staring at me. After my father left I became acquainted with those sitting nearest to me, and enjoyed looking at the room. I was beginning to think that school life wasn't so hard after all, when I suddenly missed my father, when what did I do but go straight to him. My kind teacher understood, and did not attempt to bring me back. After he talked so kindly with me that night, I determined to start afresh next day and I have been busy at it ever since."

THE NEW YEAR OF THE CENTURY.

The Century, beginning with the November number, the first of the new volume, is interpreting to its readers what lies back of the bare facts of bulletin and despatch. A notable group of Century contributors is engaged on this important work.

In New York, W. Morgan Shuster, author of "The Strangling of Persia," and Samuel P. Orth, professor at Cornell University, will write of the war and its effects from an ethic and political point of view.

From London, James Davenport Whelpley, author of "The Trade of the World" and of recent Century papers on diplomacy, will contribute articles dealing with the personalities of the war lords and the spirit of the nations.

Estelle Lomis, the brilliant short story writer, now in Paris, will be sending The Century sketches of vivid human interest.

Dr. Hendrick Van Loon, historian and journalist, has gone to his native land, Holland, where he will write of the lowlands in war time.

Arthur Bullard, the well-known novelist and travel writer, is to leave for Europe in the near future with a roving commission from The Century Magazine. His mission is to help build the literature that will grow out of the war itself.

In addition to its timely war material, The Century, during 1915, will have four notable serials—one by Jean Webster, author of "Daddy-Long-Legs," and, among many other live articles, a number of life-stories of "Constructive Americans," written by such keen biographers as George Creel, Harvey O'Higgins, and Harold Kellock. Mr. Kellock's article on George W. Perkins, "A Study of an Anomaly," will appear in an early number.

The publishers, The Century Co., Union Square, New York, are making a special offer to new subscribers of the twelve months of 1915 for the regular subscription price of \$4.00, with October, November and December of 1914 free, thus giving new subscribers James Lane Allen's story, "The Sword of Youth," complete.

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REV. L. A. PARKER.

We present above the likeness of the new pastor at Booneville, Rev. L. A. Parker. His pastorate begins the first of January. He is an A. B. graduate of Wake Forest College, N. C., and a Th. M. man of the Southern Baptist Theological Seminary. Brother Parker is a young man of experience and sound in Baptist doctrine. We give to him a hearty welcome to our State, and are glad to have him join our kingdom-builders.

PREAMBLE AND RESOLUTIONS OF THE FIRST BAPTIST CHURCH, COLUMBUS, DEC. 23, 1914.

Whereas, the knowledge has come to us that one of the very strongest churches in another state is seeking the efficient leadership of our gifted State Mission Secretary, Rev. J. B. Lawrence, D. D.; and

Whereas, he having been our pastor, thus giving us the opportunity of knowing his gifts and ability; and

Whereas, his work as secretary stands out as altogether above the ordinary; and

Whereas, we have no disposition to sit in judgment on other people's conscience, yet we do most candidly and conscientiously believe him to be in the place for him and he for it; and

Whereas, as State mission secretary his scepter is the bow of Ulysses which cannot be drawn by any weaker hand; therefore be it

Resolved, first, that while we cheerfully admit that God's work does not die with the death of its leaders or the transference of the same, yet we do believe that the going of Dr. Lawrence would be at this time, as the pestilence that walketh in darkness and the destruc-

tion that wasteth at noon day, to our State mission cause; and

Second, that we believe in breaking the alabaster box while men live and thus we here and now record our confidence in Dr. Lawrence, our love for him, and high appreciation of his able and efficient services; and

Third, that we do most prayerfully and courteously ask that the churches of the State will with us earnestly beseech him to remain with us, if he can at all do so, without violations of conscience; and

Fourth, that in view of the marvelous work he has done since becoming secretary we do here and now express our hope that it may be God's blessed will fully ordered in keeping with the dictates of his own conscience that he may remain with us; and

Fifth, in this connection we wish to express our profound appreciation of the splendid, able and sound support which The Baptist Record has given him and indeed the invaluable services which it has rendered to our whole denominational work; and further that we here and now record our willingness and desire, and promise our influence to put The Baptist Record in every home represented in our church; and

Sixth, that a copy of these resolutions be sent to Dr. Lawrence and to The Baptist Record for publication.

JUDSON L. VIPPERMAN,
Moderator
JNO. R. LAWS, Clerk.

ERUPTIONS CAN BE STOPPED

by internal blood purifiers because they are caused by blood disorders. However, Eczema, Tetter, Ringworm, Itch, Scaly Patches, etc., cannot be cured by the use of skin remedies like Tetterine to destroy the germs and heal the surface. Dr. W. S. Fielder, Electric, Ala., says: "I never use anything else but Tetterine in skin troubles." 50c at druggists or by mail from Shuptrine Co., Savannah, Ga.

FROM SALYERSTVILLE, KY.

J. F. Hatley.

I have intended for nearly a year to write you something of the situation here, but have been in such a strange situation, and kept in a sort of whirl I just didn't. Even now it is difficult to know what would be of interest to the readers of The Record. If I could write enough to give a complete setting I might speak of a number of things.

I find that what others have said about mountain people is largely true. Often there seems to me to be an overdraw of some characteristics. They are a shrewd, quick-witted people, energetic where they are interested, but having little ambition, as ambition is usually understood. This is the result of there being so little in mountain life to offer an inducement for effort. The biggest thing before a young man here is to become a public school teacher, or, possibly a lawyer. As a result, he feels that elaborate preparation is not needed, and they don't often trouble themselves about expending energy, time or money on non-essentials, and essentials with the majority are the things that make for his advantage. Maybe this is a fair analysis of the actions of most men.

There is a large quantity of coal in the hills, but there being no railroad, there is no export, hence there is a lack of stimulus for enterprise

as to exportation. When the Licking river rises there is some rafting of logs and crossties, but it amounts to but little. A few cattle, sheep and hogs are grown. The result of such conditions is that there is little surplus money in the country, except with a few, usually those who sell mineral rights, and these often of a "wild-cat" speculation sort, I'm told. Lands are fertile and the water fine in this valley. No mosquitoes; hence the people are freed from malaria and its enervating effects. Clear complexions attract the attention of a stranger.

As for religious work, the most fastidious, after Paul's idea of building on a foundation he himself had laid, can find wide scope, from a Baptist standpoint. One of my most conscientious members says that up to five years ago she had never heard anything but that it was a sin to give to missions, or even to pay a preacher. You may imagine what one has to pull against in such a place, but you need to deal with it a while to know what it is. However, there is a readier response on the part of a few than one would expect. Development comes so slowly that one feels like Frank did when he watched the sand in the hour glass.

One great hindrance I experienced when I first came was that the people are disposed to stand off from a stranger, and wait to be approached. Again, they are naturally clanish. These things are a natural result of their isolation and solitude. Neither do they take to a person who goes at them with a gush. Sincerity and sturdiness of character are among the things they admire in others. For a time it seemed as if I were to be the "bird mit von fedder." Whatever credit I am to take to myself, I am told that they have received me into full fellowship, and I am coming to feel somewhat at home, though I must admit that I sometimes sigh for the sighing of the pines. It is hard to wean oneself from old haunts. More, possibly, another time.

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CLINTON, Hinds County, MISSISSIPPI

PROHIBITION IS AN ACTUAL FACT IN RUSSIA.

Petrograd, Nov. 18.—Actual and complete prohibition is in force today throughout the entire Russian empire and not a drop of vodka, whiskey, gin, brandy or any other strong drink is obtainable from one end to the other of an area populated by 150,000,000 people and comprising one-sixth of the habitable globe.

In every foot of Russian territory the word prohibition is taken literally. It does not mean a partial successful attempt to curtail liquor consumption, resulting in drinking in secret places, abuse of medical licenses and general evasion and subterfuge. It does mean that a vast population who consumed \$1,000,000,000 worth of vodka a year; whose ordinary condition has been described by Russians themselves as ranging from a slight degree of stimulation upward, has been lifted almost in one day to sobriety.

On that day when the mobilization began policemen visited every public place where vodka is sold, locked up the supply of liquor, which is almost pure alcohol and placed on the shop the imperial seal. Since the manufacture and sale of vodka is a government monopoly it is not difficult to enforce prohibition and from the day the shops were closed drunkenness vanished.

The results already have been seen in the peasantry. They are beginning to look like a different race. Marks of suffering, the pinched looks of illness and improper nourishment have gone from their faces. Their clothes are cleaner and both men and women appear more neatly and better dressed. Homes of the poor, formerly destitute, now present something like order and thrift.

In Petrograd and Moscow the effect is fairly startling. On holidays inebriates always filled the police stations and often lay about in the streets. Today unattended women

may pass at night through portions of these cities where it formerly was dangerous for men. Minor crimes and misdemeanors have almost vanished.

This miracle virtually has been accomplished by one man. He is Michael D. Tchelisheff, a peasant by birth, originally a house painter by profession, then mayor of the city of Samara and now a millionaire. Physically he is a giant, standing over six feet, four inches. Although 55 years old, his movements display the energy of youth, his eyes are animated and his black hair is now tinged with gray.

In Petrograd Mr. Tchelisheff goes about clad in a blue blouse with a tasseled girdle and baggy breeches tucked into heavy boots. He offers his visitors tea and fruit.

Speaking today to a representative of the Associated Press of what he had accomplished for sobriety, in Russia, Mr. Tchelisheff said:

"I was reared in a small Russian village without schools. I picked up an education from old newspapers and stray books. One day I chanced upon a book which treated of alcohol. It stated that vodka was a poison. I was so impressed, knowing that everybody drank vodka, that I asked the first physician I met if the statement was true. He said yes. I decided to take every opportunity to discover more about the use of vodka.

"At the end of the eighties there came famine in Russia followed by agrarian troubles. I saw a crowd of peasants demand from a landlord all the grain and foodstuffs in his granary and I noted that every man who was taking part in this incident was a drinking man while their abatemous fellow villagers had sufficient provisions in their own homes.

"At Samara I decided to do more than passively disapprove of vodka. At this time I was an alderman. Many tenants in my houses were working men. One night a drunken father in one of my houses killed his

wife. Then I decided to fight vodka with all my strength.

"On the supposition that the government was selling vodka for revenue I calculated the revenue received from its consumption in Samara. I then introduced a bill in the city council providing that the city give this sum to the imperial treasury with a request that the sale of vodka be prohibited. This bill was passed. The money was offered to the government but the government refused it.

"It dawned upon me that Russian bureaucracy did not want the people sober because it was easier to rule autocratically a drunken mob than a sober people.

"That was seven years ago. Later I was chosen mayor of Samara and subsequently elected to the Duma on an anti-vodka platform. In the Duma I proposed a bill permitting the inhabitants of any town to close the local vodka shops and providing also that every bottle of vodka should bear a label with the word 'poison.'

At my request the wording of this label, in which the evils of vodka were set forth, was done by Leo Tolstol. This bill passed the Duma but in the imperial council was amended and finally tabled.

"I then begged an audience of Emperor Nicholas. He received me with great kindness and listened to me patiently. He was impressed with my recital that most of the revolutionary and Socialist excesses were committed by drunkards. He promised to speak to his minister of finance concerning the prohibition of vodka.

"Disappointed at failure of my bill, I had abandoned my seat in the Duma. It was evident the bureaucracy had obstructed the measure. Minister of Finance Kokovsov regarded it as a dangerous innovation, depriving the government of 1,000,000 rubles (\$500,000.00) yearly.

"While I lobbied in Petrograd the emperor visited the country around Moscow and saw the havoc of vodka. He then dismissed Kokovsov and appointed the present minister of finance, M. Bark.

"Mobilization precipitated the anti-vodka measure. The grand duke, remembering the disorganization due to drunkenness during the mobilization of 1904, ordered prohibition except in clubs and first-class restaurants. This order enforced for one month, showed the Russian authorities the value of abstinence. In spite of the depression of war; the paralysis of business and the closing of factories, the people felt no privation. Savings banks showed an increase in deposits. There was a boom in the sale of meats, groceries,

clothing, dry goods and house furnishings.

"The 30,000,000 rubles a day that had been paid for vodka were now being spent for necessities. The average working week increased from three and four days to six, the numerous holidays of the drinker having been eliminated. The working day also became longer and the efficiency of the worker was perhaps doubled.

Women and children who were seldom without marks showing the physical violence of the husband and father, suddenly found themselves in an undreamed of paradise. There were no blows, no insults and no rough treatment. There was bread on the table, milk for the babies and a fire in the kitchen.

"I decided to seize this occasion for a press campaign, so far as this is a possible thing in Russia. I organized delegations to present petitions to the proper authorities for prolonging this new sobriety for the duration of the war. This step found favor with His Imperial Majesty and an order was issued to that effect. A similar campaign to remove the licenses from privileged restaurants and clubs was successful and strong liquor no longer was available anywhere in Russia.

"The second month of abstinence made the manifold advantages so clear to everybody that when we called on His Majesty to thank him for his recent orders he promised that the vodka business of the government would be given up forever."—Associated Press Report, in Jackson Clarion-Ledger.

THE SOUTHERN BAPTIST EDUCATION ASSOCIATION.

The Southern Baptist Education Association meets in Nashville, Tenn., January 29-31, with headquarters at the Tulane hotel. Its purpose is to arouse and unify Southern Baptist sentiment and conviction on the subject of denominational education and to bring our schools up to the highest standard of efficiency.

If the character of the speakers and the importance of the subjects to be discussed at this meeting are any indication, then this is to be a gathering of unusual interest and significance.

It is to be a representative body, including members and speakers from colleges and academies, theological seminaries, education boards and commissions, pastors, editors, and others interested in educational and religious work. You who read this have a cordial invitation to be present and to take part in the discussions. Only by putting Christian education to the front in our denominational work shall we take our proper place and fulfill our mission as a people.

J. L. KESLER, President.
Waco, Texas.

JENKINS—BROOM.

In the pastor's home on November 3rd, Mr. John Jenkins and Mrs. Maude Broom were happily married. The writer officiated.

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NOON PRAYER LEAGUE.

Results have been far beyond our most sanguine expectations. The Lord has manifested Himself very graciously as a prayer-hearing and a prayer-answering God. Very many precious testimonies have been received, both through the mail and otherwise. The following are a few of them:

The wife of a prominent pastor in Mississippi, who made urgent request for several different cases, reports, with rejoicing, that God has already answered two of them: A drinking father who had neither job nor ambition, has quit drinking, and begun, of his accord, to take up the study of bookkeeping and typewriting. He says, "I am trying mighty hard to make up for my past, and redeem it, if possible." The other answer was in regard to one who underwent a very serious surgical operation.

Prayer was asked for an unfortunate motherless girl, who was being seriously abused by her step-mother. There were many marks on her body where she had been bitten and scratched. Word comes that God has answered our prayers by placing the child under other influences.

A woman in Louisiana who was a slave to the snuff-dipping habit, requested prayer. Later on she wrote, "I have lost the taste for snuff, and praise God for answering prayer."

A Memphis girl writes: "I am only a little girl, seven years old, but I want to thank God for bringing me back to health, and all of you at the church for praying for me while I was sick."

Many business problems have been solved in answer to prayer. A prominent Memphis man testified at a recent meeting, "I have never been as prosperous as I have since I started to attend these meetings, and I have never had so many opportunities of doing good before."

Many have been raised up from beds of sickness. We earnestly request prayer for a young man who had to give up his position on account of the fact that he refused to sell liquor, and a number of other worthy people out of employment.

For a girl who feels that she is being persecuted and sadly misunderstood.

For another who writes, "Please pray that I may be spared a great affliction."

For a church worker who is especially anxious to be blessed in soul-winning.

For one trying to serve God, but who is unable to forgive those who have wronged her.

For a Memphis preacher who is anxious to devote the whole of his time to the Lord's work.

From Nebraska, that the death of a little child may be used of God to bring a blessing to the family and community.

Some pathetic letters have been received from mothers requesting prayer for their daughters who have gone astray.

For revival meetings in various parts of the United States. For God's blessings upon the work of Missionary Brown in the Canary Islands.

A mother and daughter in Memphis request prayer for a father from whom they have not heard in several months. They are anxious to know his present whereabouts.

A mother asks prayer for a wayward boy, that he may quit the use of cigarettes.

Quite a large number of people (from twenty-four states) have joined the Noon Prayer League.

The Lord is greatly blessing the benevolent work which is being done in connection with the daily meetings. This work is supported entirely by voluntary offerings.

BENJ. COX, Pastor
Central Baptist Church
Memphis, Tenn.

PICAYUNE.

I spent a few days the first week in August with Pastor J. E. Davis at Shiloh church, twelve miles southwest of Columbia. I was with Brother Davis at this church just twelve years before in a meeting at the close of which he resigned and I was called as pastor. I resigned to attend Mississippi College. Since that time the church has had several pastors, but among none of us has the work prospered more than under Brother Davis' leadership. He is one of our best pastors. We had a good meeting.

Have been in three meetings recently in Pearl River county. The first was at Henley Field, where Rev. G. W. Holcomb, a Georgia product, is pastor. If Georgia has some others like him, I would be glad she would export them to Mississippi. Henley Field is a splendid farming and stock-raising section. A consolidated school is located there with five teachers, a well-equipped building and 135 pupils. Twelve were received for baptism.

McNeil, where our beloved Brother W. A. Burks is pastor, is the location of our State experiment station. The Baptist church here was organized in September with four members. There were six by letter and two by baptism added during the meeting.

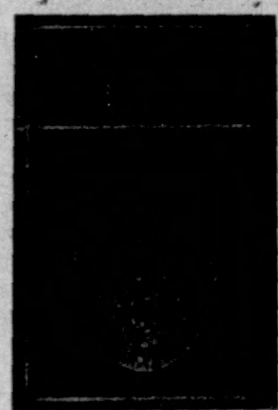
Carriere asked me to come up and help Brother G. W. Holcomb, their pastor, in a meeting while their saw mill was shut down. This was one of the most spiritual meetings that it has been my pleasure to attend for some time. There were no accessions, but there will be fruit in due season.

We are getting on very nicely at Picayune. War times have hit us pretty hard in a financial way. The Lord bless The Record and its readers.

Truly,
C. E. BASS.

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THE SOUTHWESTERN SEMINARY.

Life at the seminary has been rather checkered of late. Many things have come in to break the monotony. The beginning of the second series of the Lewis Holland lectures by Dr. Geo. W. Truett; the home-going of our beloved president, Dr. B. H. Carroll; visits from Brother T. T. Martin and Dr. B. W. Spillman. In the meantime the first term examinations which were very interesting to some of us for several days have just passed over and the great tabernacle meeting by Evangelist Lincoln McConnell, under the auspices of the Y. M. C. A., with the co-operation of the churches of the various denominations.

Dr. Carroll has been in feeble health for several years and at least once before it was thought he could not live, but he rallied, grew better and was able to meet his classes for a short time. Then a gradual decline set in. For sometime every one has believed that he could not get well, but no one seemed just ready for the end. I think Dr. Gambrell expressed the feelings of all those who knew and loved him when he said, "I thought I was ready for the end and had made up my mind that I could rejoice with Brother Carroll in going to his reward, but when the news came to me in another state I found that I was not ready."

For the benefit of those who could not go to Waco with the remains a funeral service was held in the seminary chapel. Among those who took part were Rev. Jester, of the Broadway Baptist church; Dr. R. C. Backner, of Buckner's Orphans' Home; Dr. J. B. Cranfill, Drs. C. B. Williams and Jeff D. Ray, of the seminary.

Dr. Buckner quoted II Sam. 3:38, "Know ye not that there is a prince and a great man fallen this day in Israel." Then he spoke of what Dr. Carroll had done for the Baptist cause in Texas in the early days. Dr. Cranfill spoke of how Dr. Carroll had united the forces, correlated the schools and raised endowments and how he had stood firm on doctrine, yet had always dealt kindly with those from whom he differed.

Dr. Williams spoke of Dr. Carroll's plans for the seminary, and said, "It is very seldom a man's funeral service is held inside of his monument as it is true with our beloved brother today," meaning the seminary. He ended what he had to say by quoting Tennyson's famous poem, "Crossing the Bar."

Dr. Ray spoke of Dr. Carroll's kindness and helpfulness to young preachers.

The services were concluded at Waco, where the speakers were Drs. Truett, Gambrell, Scarbrough and Dr. Carroll's only surviving brother,

Dr. J. M. Carroll. Dr. Carroll's death was the saddest event that has ever come to Seminary Hill.

I will now speak briefly of the Lincoln McConnell meeting. The Y. M. C. A. secured the services of Dr. McConnell and his efficient corps of workers for a great union meeting, having secured the co-operation of all the churches in the city. They erected a great tabernacle, with a seating capacity of 7,000. Dr. McConnell came on November 15th and the first service was held with the great tabernacle crowded. It has taken sometime to get the forces organized but Dr. McConnell and his workers are masters in the art of organizing forces and soon had cottage prayer meetings going on in every street and in every community, also a great choir of 500 or 600 and great congregations in attendance.

Some of the special features have been the organization of a great choir

of children for special occasions, the organization of the personal workers bands from the various churches, special meetings for men only and for women only, a special service for the negroes on Monday night and a special Thanksgiving service. It is hoped that this meeting may be the beginning of a great revival in Fort Worth and that it may result in the salvation of many souls. Those who read this are requested to pray for it.

I am yours in Christ Jesus,
C. C. BRISCOE.

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NEWS IN THE CIRCLE MARTIN BALL

The Clarendon street church, Boston, has again called Dr. Len G. Broughton, of London. The churches in this country seem determined to have him come home, if possible.

Chief Evangelist Weston Bruner says, "The workshop of an evangelist is the Bible, clear-cut conviction, passion for the lost, prayer, and sacrifice." That fits up well to work.

Rev. L. A. Parker, of the seminary at Louisville, Ky., has accepted the pastorate at Booneville. The church feels it has captured a prize. We give a cordial welcome to a place among our workers.

The Home Board's department of mountain schools has nine schools in North Carolina. They have in these schools forty-eight teachers and 1,634 students. Much good has been accomplished by these schools.

The Kentucky brethren are agitating the question of holding the annual meetings of the General Association in Louisville and adopt the "pay your own way" plan. There are arguments for and against such action.

The South Carolina convention last week elected Editor Z. T. Cody, of Greenville, president, and Chas. A. Jones, of Bennettsville, recording secretary. The convention was held in Charleston and was largely attended.

Dr. Lawrence enters upon the secretary's work of 1915 with great earnestness. Every pastor in the State should redouble his interest in the great work placed in his hands. Our secretary can accomplish very little without our help. Let's see to it that we do our part.

The cordial welcome extended the associational representatives at Clinton last week was beautiful and generous. The college faculty did everything possible to render every one comfortable and happy. The hospitality was unlimited. We were urged to come again.

For the fifteenth time the North Carolina convention met with the churches in Raleigh recently. Rev. Chas. H. Durham was re-elected president; Dr. Chas. E. Brewer elected secretary, with W. M. Gilmore, assistant. Livingston Johnson was re-elected corresponding secretary.

The pastors' conference of Louisville, Ky., set on record an estimate of the character of Dr. B. H. DeMent, who leaves his work in the seminary to become pastor of the First church, Greenwood, S. C. At the same time we congratulate the Greenwood church for having secured his services.

The little church at Clarksdale is pushed to the limit each month to meet the \$60 they pay the pastor, the \$36.66 building and loan note on the preacher's home, the insurance and running expenses. Some of them not only give the tenth, but the fifth. They sacrifice to serve the Lord.

The South Carolina convention is working at the problem of aged ministers' relief with some force. They have fifty-eight beneficiaries. Dr. C. C. Brown, who is leading in this work hopes to raise a fund of \$10,000. They have now an invested fund of \$25,000, bearing eight per cent interest.

The State Mission Board of South Carolina employed 160 men and women. Their labors resulted in 1,480 baptisms; 1,524 received by letter. Twenty churches organized, fifty-six Sunday Schools, eight houses of worship built. The receipts of the board were \$41,504.39, leaving a debt of \$10,700.

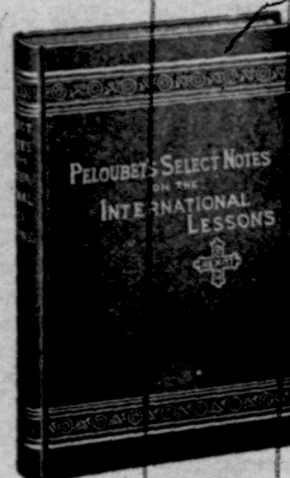
Pastor G. W. Perryman, of Winchester, Ky., says the meeting in his church, conducted by Evangelist Sid Williams, was one of the greatest meetings he was ever in. There were 103 additions. About forty whole families were brought in. They with their friends will largely swell his congregation.

The meeting of the representatives of the associations last week in Clinton was interesting and instructive. Forty-six of the fifty-four associations were represented. Dr. C. C. Pugh, vice-president for the Home Board, presided, with Dr. I. P. Trotter as assistant. Martin Ball was chosen secretary of the meeting.

The North Carolina convention visited Wake Forest College in a body. The Baptists are building a beautiful house of worship, the building and furnishings to cost \$54,415. They needed \$10,000 to finish paying for it. This was provided at once by the convention. The Home Mission Board will furnish \$5,000.

Dr. George A. Lofton, pastor of the Central church, Nashville, Tenn., for twenty-six years, passed to his heavenly reward recently. He was 78 years old; was born in Panola county, Miss. He was the author of several great books. The funeral sermon was preached by Dr. I. J. Van Ness, of the Sunday School Board. Dr. Lofton had worked for the board for a long time.

SUNDAY SCHOOL HELPS FOR 1915

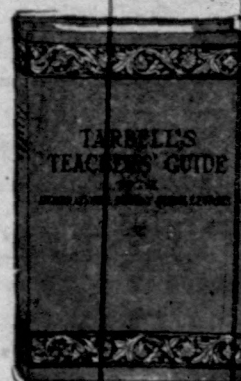


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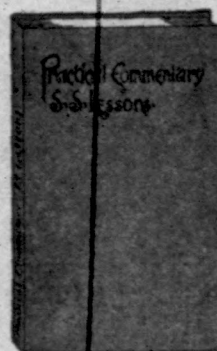


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